

The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. VI.

ONEIDA COMMUNITY, MARCH 29, 1869.

NO. 2.

POST-OFFICE ADDRESS:

THE CIRCULAR, ONEIDA, NEW YORK.

TERMS:

Free to all Those who choose to pay may send one dollar a year.

Special Notice.—While we are very ready to send *The Circular* to all who apply for it, we do not like to take the responsibility (which has sometimes been imposed upon us) of sending it to those who have not asked for it, and perhaps do not desire it. For this reason, persons should in no case request us to enter the names of their friends on our subscription-list, unless they can give us assurance that such requests have been authorized by the friends named.

BEFORE COMMUNISM.

Home-Talk by J. H. N., W. C., Apr. 10, 1868.

YOU will see by the run of subjects in our old papers, the *Witness* and *Perfectionist*, that our original doctrine was that of Salvation from Sin, and that there was a time when we said nothing about Communism or Communities, when we did not live in Association, but every man with his own wife and children, in the old family way. There was a time when the social theory of the O. C., which is now so familiar to us, had not been developed, and we were upon what might be called the previous question, that is, of salvation from sin. The churches all taught then as they do now, that it is impossible for people to be saved from sin in this world, and that a true Christian experience is sinning and repenting; "the good that I would, I do not, and the evil which I would not, that I do; when I would do good, evil is present with me." I came out in 1834 with a doctrine contrary to all that, asserting that Christ came into the world to save people from their sins, and that there is grace enough in Christ and in the gospel, to purify the heart and give people a good conscience in this world, and actually save them from their sins. That is what I said I had found, and that is what I taught and preached as the gospel of Christ. Well, we stood on that platform for twelve years, from '34 to '46, before any thing was done definitely toward Association. We were not called Communists in those days, but Perfectionists, because we believed in the possibility of being saved from sin. We were then at work upon what might be called the dynamic part of true gospel life, *faith in Christ as a Savior from sin*. All that has come since, which has given us the character and reputation of Communists, must be regarded as secondary, and as the branches and fruits growing from that original root. As far as there is any temptation or tendency to get away from that original platform of faith in Christ

and salvation from sin, on to mere Communism, so far there is a tendency to get away from the dynamic to the conspicuous, from the root to the fruit, from the interior to the exterior, from the cause to the effect. That tendency will lead to evil.

I have thought we were liable to some such tendency. In the first place we have become somewhat conspicuous and popular as Communists, in the world where our other character is somewhat unknown. Even infidels, persons that hate the Bible and know nothing of Christ, have taken a great deal of interest in our character as Communists. We have been classed with Fourierists, and Owenites, and others that have been experimenting on the theory of human association. This view of us which the world has taken up, has probably more or less reflected its influence upon us and affected our own views. And then our present generation of young people have no memory of that old platform, and are very likely to be mostly interested and occupied with the ideas that belong to Communism and external association, and to neglect the religious foundation. These are causes tending to draw us away from the first principles; and in order to get the full victory of salvation among us, there must be a *going back*; the older members must return and recover those principles which we held and enjoyed so firmly when we were Perfectionists, and before we were Communists, when our whole heart was given to faith in Christ and salvation from sin; and that old doctrine must be thoroughly understood and studied by the young. The difficulties that we meet in the relations of Communism all turn us back to that doctrine. This is the final wholesome result of all our bad experience. There we find a cure and a whole cure, and no where else. All our discipline and criticism and work to straighten out things and keep them straightened in Communism, lead to this, that we go back to Christ as a Savior and purifier of the heart. If we get grace in our hearts, all our difficulties will vanish; there cannot one of them remain; they will pass away like owls when the sun rises.

After two or three years of studying salvation from sin, I got clear ideas of what was to come—Communism and freedom of the sexes—and I wrote the Battle-Axe Letter, and it was published in 1837, in which I foretold what has come to pass since. But I connected that state of things with the holiness of the resurrection, and I put on record this emphatic warning: "*Woe to him who abolishes the law*

of the apostasy, before he stands in the holiness of the resurrection." The law of the apostasy is the law of marriage; and it is as true now as it was then, that whoever undertakes to enter into the liberty of the resurrection without the holiness of the resurrection, will get into trouble. It is as true now as it was then, that he will have *woe* and not *happiness*. It is as important for the young now, as for their fathers then, that they should know that holiness of the heart, salvation from sin, is what they must have, before they get liberty in love. They must put the first thing first, as I did and as their parents did; they should be *Perfectionists* before they are *Communists*. That is the true order of things; there is no escaping from it; until you lay that foundation you will have nothing but trouble.

I said the other night that I was satisfied that the main mischief and work of the devil in persons in reference to sexual matters, is not in outward things, but is back of outward things, in the imaginations and the secret workings and feelings of the heart; that it is where Christ put it when he said, "Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart;" and if we can not reach the heart, and stop false thoughts and feelings, we can not have good wholesome love. Talk and criticism and regulations will never accomplish that object; something stronger than these influences must enter into persons, to regulate their thoughts and passions, and cure them of adultery. The only cure is faith, by which they get actual, personal acquaintance with Christ, so that Christ takes possession of their thoughts and imaginations, and charms them away from all external things; so that there will be more attraction toward internal experience, or "going home," as I have called it, than toward women or any external thing whatever. That is holiness; that is salvation from sin. You may talk about the doctrine of salvation from sin as an abstract thing, not knowing what you mean by it: but the true meaning is, the possession of your heart and the passions of your heart by Christ—a power that is able to control your feelings and imaginations, and hold them against all seductions and temptations. That is salvation from sin. You had better seek it and cry for it, and give yourselves no rest until you get it, and not expect to get out of trouble without it. "It is a good thing that the heart be established with grace and not with meats." We might change the word "meats," and say, it is good for the heart to be established

with grace, and not with any external satisfaction whatever.

The grace of God is essentially a spirit of self-control—full of power of enjoyment, and also full of the power of self-denial. If you let that grace flow into your hearts, it will run into all your veins and passions and nature, and make you a new creature; it will make you like Christ, able to walk wisely, and to do what your best judgment teaches you is good. You must learn to appreciate the wonderful power of the grace of God; get a just idea of it as an actual gift that can work miracles in you. You must expect that when it possesses you, it will do what your purposes and resolutions never have done and never can do. You must expect that, notwithstanding all your failures, there is a way for you to get true righteousness, and that it will be by the grace of God. God will rain righteousness on you, and you will be fruitful and full of the Holy Ghost and love unfeigned.

I believe that God is going to make the Community a complete illustration and model-manifestation of salvation from sin. That is really what we were gathered together for; and the great value of our Communism is to put us into the best circumstances to realize salvation from sin. That was our gospel at the beginning. God has undertaken to do it, and his purposes are sure; there will be no failure about it. We shall realize salvation from sin, and become a manifestation of it to the world. There is a necessity upon us. We have got into the position of Communism, where, without genuine salvation from sin our passions will destroy us, and nothing but confusion, chaos and misery can be expected. On the other hand, we have got into a position where, if we do have genuine salvation from sin and the grace of God triumphant in our hearts and flowing through all our nature, there is an opportunity for harmony and happiness beyond all that imagination can conceive. So it is hell behind us, and heaven before us, and a necessity that we should *march!*

BUTTER-MAKING.

III.

IS IT PROFITABLE IN WINTER?

THE majority of farmers and dairymen do not consider it profitable to make butter in winter. Butter produced at that season is usually of inferior quality. Consequently but little is done in the line of butter-making in this country during the winter months. The dairies are generally so managed as to have the cows go dry for the space of several months. Nevertheless I see no reason why the business may not be conducted in such a manner as to be nearly as profitable in winter as in summer; inasmuch as the farmer must needs keep his stock through the winter, which it appears to me he can ill afford to do, as long as he gets no return for his labor and expense, but depends wholly on the season of pasturing for his profits. It also has been demonstrated, that by pursuing a proper course, butter may be then produced, nearly or quite equal in quality and flavor, to that

made in summer. But in order to obtain the best results, in addition to the early cut hay, and well-cured corn stalks, a liberal quantity of roots should be raised and stored for feeding to the cows, once a day, or every other day, according to the supply, during the winter. The hay and stalks should be cut fine with a cutting machine, cooked by steaming, with the addition of shorts, or meal, and fed while in a lukewarm state. It is now pretty generally admitted by dairymen that in proportion to the amount of proper feed and care the animals receive up to a given point, will be the return in a flow of good rich milk, and fine quality in butter; while on the contrary if the animals are fed sparingly the returns will also come sparingly.

In case of large dairies of course some kind of power will be required to cut the feed. If the power be steam, then the means for cooking the food is also at hand. If not, simply a cheap boiler will be required. Now construct two bins, each large enough to hold feed sufficient for one day, allowing twenty pounds of hay, or its equivalent, to a cow. Fill one or both of the bins as may be convenient, with the cut material, packing it down somewhat firmly, and at the same time in the process of filling, sprinkle in the amount of meal that is allowed for one day's feeding. When full, close the cover, and let on the steam through the bottom of the bin, and steam until the fiber of the provender becomes softened. Then throw open the cover and allow the top to become cool enough to be eaten. After that close the cover and keep the feed warm until wanted for the next mess, and so on. Feed moderately three times a day. Proceed in like manner with the contents of the other bin, which must be cooked and allowed to stand for the next day's allowance, which will keep warm if left covered. The boiler may, if desirable, be located a hundred feet or more from the stables, and the steam conducted by means of pipes surrounded by some non-conducting material. It has been ascertained by actual experiment that by following the foregoing plan full one-third the expense of keeping may be saved, while the animals keep in better condition, the flow of milk is much greater than when they are fed on dry feed, and the quality of the butter is equal to that made in summer.

The only change necessary in the milk-room, from the practice recommended for warm weather, is to reverse the operation and conduct warm water instead of cold into the sinks, by which means the milk is kept at the right temperature for the cream to rise in the shortest time without loss. For this purpose suitable boilers can be obtained that will, with a small amount of fuel keep up the circulation of warm water in the vats, returning it to the boiler again as it becomes cooled, to be reheated, &c. The sinks, by the way, should, in order that they may keep sweet, be lined inside with tin or galvanized sheet-iron. Perhaps a lining of water-lime cement would answer the purpose, and be much cheaper.

One thing more should be mentioned, which is, that wooden pails should never be used for milk-pails or any other purpose about the dairy, for the reason that when painted, the paint is objectionable; and without paint, or when it wears off (as it soon will more or less), they

can not easily be kept sweet. Tin pails only, should be used; and they, together with the pans and every thing that comes in contact with the milk, should be thoroughly cleansed by scalding every time used, and placed in the sun a few hours in the heat of the day, not bottom side up as the custom is, but right side up, as the sun is a great purifier, and will do more in a few hours in the way of cleansing than many washings.

H. T.

HOW IS IT?

FRIEND CIRCULAR:—One subject more than any other, has occupied my mind of late; and, in the hope of arriving at a satisfactory conclusion by so doing, I am disposed to present it, for the sake of the light you may have to throw upon it. That subject is *individualism*. I have been thinking of it more particularly as contrasted with its opposite, symbolized in 1 Sam. 25: 29, as the "bundle of life." In that passage is set before the believer a destiny altogether too vast for the puny embrace of individualism; "but the soul of my lord shall be bound in the bundle of life with the Lord thy God." And yet, the place occupied by this selfish principle in the human economy, gives it a prominence that becomes a fair target for the shafts of truth. What are its claims? I hesitate not to say that the principle of individualism is one of the greatest obstacles to the knowledge of God that we have to contend with.

What if I should take for my text, that the *natural* man is a personification of that principle? What if I should go still further and take the ground that the natural, as such being opposed to the spiritual, must sooner or later give place to the claims of the superior, through some process or other. Now there is some degree of mystery attaching to the subject just here, which impels me to seek the light. Were this with me a matter of mere speculation, I should not pursue it; but as I feel that it can be made one of great practical moment, my aim will be to get as clear a view as I can, of the way the Bible deals with it. In that book are many passages bearing significantly upon our text. In Gen. 5: 24, we find that "Enoch walked with God, and he was not; for God took him." Happy Enoch! Does this mean that his receptivity to God was so entire as to *swamp* his *individuality*, making the transition easy, from the natural to the spiritual? Paul says of him: "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." What is the import of this, but that Enoch had attained to a condition of heart, that was favorable to a physical change from the natural to the spiritual without the intervention of death? What if it should turn out that excessive individuality is only another name for a preponderance of materiality (as among brutes, for instance), and that death must ensue in all cases where the spirit has become so materialized (hardened, we may say) by its connection with the body, under an evil influence, as to have put it beyond recovery in any other way. The fact that the approach of death, with the attendant suffering, is often accompanied by symptoms of unusual softness and subordination on the part of the sufferer, would seem to say that something *akin* to dissolution of the animal life, as it now is, is called for to complete the subjugation of the individual will.

Let us turn to the other end of the Bible (2 Cor. 5: 4—8), and we shall find Paul discoursing as follows: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight). We are confident, I say, and willing rather, to be absent from the body and to be

present with the Lord." This is certainly a poor case for the body; since with all the grace they had in the Primitive Church, it could not be made more subservient. Yes, notwithstanding even the fact stated by Paul in Gal. 2: 20: "Nevertheless I live, yet not I, but Christ liveth in me," &c. No wonder then that we find in another place the avowal following: "Now this I say, brethren, that flesh and blood cannot enter the Kingdom of God." Does he mean flesh and blood intrinsically, and without reference to the fall?

This prepares the way for a look at the grandest chapter perhaps on the subject in the whole Bible (1 Cor. 15). Paul, in discoursing on the nature and destiny of the body, argues the necessity of a change in its composition, on the ground of its inadaptability to the kingdom of God. But I feel as though we were left mainly to *infer* the reason why in this chapter; and it is only by associating it with the narrative of the fall, that I can get any clue to Paul's philosophy. By comparing that passage in the 22d verse of the 3d chapter of Genesis, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever," with Paul's treatment of the subject in the chapter before us, I have inferred that Adam began his career in a *natural* body, with the prospect of attaining to the *spiritual* body, through a course of communion with the "tree of life." I understand that by the fall, man not only lost this prospect, but came under the power of his seducer; so that instead of rising from the natural to the spiritual, he sank deeper and deeper (more especially as to his animal life) into the "dust thou art," his body thus becoming to him a grievous burden. This, however, does not seem to be taken into the account in Paul's philosophy of the resurrection in this chapter. He seems to go clear back to where Adam stood before the fall, and to talk to us of the body from that stand-point: "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body," &c. So that even before the fall, if I view this chapter aright, there existed the need of a change. "The first man was of the earth, *earthy*." Starting with a *natural* body, and partaking of the "tree of life," his outer man would gradually have become assimilated to the inner, thereby assuming the conditions of immortality. It seems to me evident that Adam's body had not attained to the resurrection state, or he could not have died. So that, in an important sense, he was from the first, in regard to his body, what God told him he was after he fell: "Dust thou art." We can hardly suppose it to have been an instantaneous effect of his transgression. We might imagine the Lord saying to him: "I had intended something far better for you, but as you have taken your own course, you shall be left as you are, subject to vanity;" (Rom. 8: 20), that is, "unto dust shalt thou return." So then Adam's body had not been *quicken*ed, as Paul has it. The first Adam was made a living soul; but it was the last Adam, "the tree of life" that was to *quicken* him (compare Gen. 3: 22 with 1 Cor. 15: 45). This, in short, as it appears to me, was essentially the process that *Christ's* body went through; and Paul seems to argue from it, when he says: "But if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

This view of the matter would cover the whole ground, in my own mind, and the 15th of 1 Cor. would no longer perplex me. If then this change in the body was necessary even before the fall (as a condition of immortality), how much more so, after its occupancy by the power of evil, ever since. But that which would have been natural and easy, became fraught with woe. The body indeed, or animal life, as it now is, so far from being easily resolvable into that of the *great unit* or "bundle of life," might justly be taken as a dogged exponent of the opposite principle of *individualism*. How then can the branch but wither, when severed from the vine?

Hoping to hear from you,

Respectfully yours, DISCIPLE.

A LONDON LAW-OFFICE.

IV.

THE little old woman who a few years ago frequented the London law-courts, and who for want of a better, I will call by her popular name of "Miss Flite," although a dwarf scarcely three feet in height, was in no way deformed except that she walked on tip-toe, a habit which rendered her eccentricities still more comical. Her features were regular and pleasing, but in every particular on a scale so exactly proportioned to her diminutive body, that her face might have been taken for that of an infant as easily as an elderly woman of sixty or seventy. She was always dressed in the same manner; and her clothes, like their wearer, seemed to have reached a certain point of decay and there remained, growing neither older nor younger. Year after year that curious dwarf was seen in the same black cotton dress, the identical dingy black silk-jacket or pelisse (I am not familiar with the technicalities of woman's apparel), and the same old-fashioned coal-scuttle shaped bonnet, the ample proportions of which always made its appearance sufficiently ahead of Miss Flite to herald her near approach. This faithful article of apparel with its front stoop spread out like the wing of a protecting angel over the face of its diminutive wearer, seemed to be the only thing animate or inanimate in the whole wide world that evinced the slightest interest in, or sympathy for poor little Miss Flite. It sat like a power upon her head, as if to say, "I am none of your hifalutin, new-fangled cobweb concerns, but a real staunch bonnet of the good old times; a bonnet that cannot be beat for respectability; in fact, a bonnet that would be a crown of glory to Miss Flite or any other woman, and add a lustre to the court of Chancery or any other court." Indeed it was hard to tell if Miss Flite could have looked so wise or felt half so complacent, but for the valuable help of this old bonnet, which, nodding with her nod and jerking with her jerks, strove to make up in its dimensions what the little woman lacked in stature. Then there was a large blue cloth bag, such as is used for carrying lawyers' papers, which ever hung by two strings upon her little arm. This was supposed to contain documents of inestimable value to the person of Miss Flite, but which had never been viewed by mortal eyes since the close of the famous law-suit of "John Doe and Richard Roe," in which their careful custodian lost all her money together with her power of reasoning. A common penny cane, with a crook to it, which she nervously and incessantly twirled with the fore finger of her tiny right hand while she held it loosely in the other, completed the simple outfit of the little old lady who with her thin squeaky voice used to be a constant attendant at every court.

When the court changed its sittings from Chancery Lane to Westminster, which it does on certain terms in every year, "my lady" was as well posted in the matter of law-terms as any barrister, and might have been seen hurrying along the street and taking the shortest cut through Hungerford market, and the back of Whitehall, with all the haste and conscious importance as if the safety of the nation depended upon her being at Westminster in time for the opening of the courts. Arrived on the scene of action, she would go into one court-room after another, and if the court was not sitting, after glancing at the clock and chattering over something to herself, would hurry off to another room to repeat the same performance. Or if the court was assembled, she would push her way through to the bench and whisper something softly to the judge; but as he sat upon a raised platform and she had to stand below it, the chances of his hearing anything she might say, were very remote; but she evidently made no estimate of such a contingency, for the look of wisdom which she assumed, was only little less profound than that of the learned judge whom she addressed. Turning from the judge, she would tap an attorney on the shoulder and whisper in his ear, then pluck a counsel by the sleeve, and make or pretend to make, some remark to him. He would probably be in the midst of a speech; but it would not interrupt him in the least, for no one took the slightest notice

of the eccentric little woman, not even to the turning of the face toward her. The probability however of her important communications passing by unheeded and unheard, never troubled her in the slightest degree; on the contrary, the complacency with which she jerked her diminutive head, and the satisfaction that twinkled in her small bright eyes, to say nothing of the airs with which that dignified old bonnet followed suit, declared that she had performed an extraordinary duty, and was, by all odds, the most important personage in court. Having thus addressed as many persons as she desired, another court would be honored with her presence and a similar careful supervision. She doubtless believed that the entire responsibility of all the courts devolved upon her; and her imagined charge did not end with the courts. All the various minor departments must be supervised, and kept in running order, or the Ship of State would surely come to grief; so "Judges' Chambers," the "Enrollment Offices," and other departments of red-tape and parchment must be daily visited. Going round to the desks of the various clerks, Miss Flite would gently touch a shoulder, or lightly tap an arm, and having made her remark, noiselessly trip along on tip-toe without waiting for a reply. Indeed, so accustomed were the clerks to her daily salutations, that none ever thought of looking off his book to ascertain who touched him.

There is a large hall at "Judges' Chambers" partly lined with rows of desks, where clerks attend to register the business there transacted. This business consists, for the most part, of the formalities and red-tapisms necessary to the court proceedings, and the filing of papers relating to lawsuits, &c. It is in fact one of the offices of the courts. Some of the business is of so simple a nature, that lawyers rarely attend in person; but in such cases as "entering an appearance," &c., the power is sometimes delegated to a small office boy, so that the hall is crowded with small boys, who feel important under their weighty mission. These are all looking for some one, and at the hour on which their writs are respectively returnable, each one calls out at the top of his voice, the name of the solicitor to the suit, which is answered by another small boy from the office of the solicitor on the other side. The two boys then jostle through the crowd, continuing to yell until they meet; this office is therefore a very noisy one, and some of the boys behave themselves with anything but becoming dignity. An American passing from the quiet dignity of a court to this noisy hall, might easily suppose that the boys were giving the judges a "horning,"—a simile suggested to me by discordant strains issuing from horse-fiddles, tin-kettles and horns in the hands of some fun-loving Americans who at this present writing are welcoming the bride of a neighboring agriculturist.

In such society, as may be supposed, our little friend with her large bag and bonnet not unfrequently came in for a share of tricks and ridicule; but she has learned "the noble art of self-defense," and can cut and slash like a warrior true, as those small boys can testify whose faces have smarted under the blows of her trusty cane. When the courts were not sitting she frequented the Temple, calling at the chambers (offices) of the various leading counsel, who I have understood contributed to her support. I have been curious to get into conversation with her, but never succeeded, although on one or two occasions she approached me on tip-toe, and touching my arm, remarked with an air of profound secrecy and a knowing turn of the head, "Oh, the rascals! I find 'em out more and more every day;" but it seemed impossible to engage her in any connected conversation or to obtain a lucid reply to any question. By "rascals" I presume she meant lawyers in general. I have understood that she lost a large property in Chancery, and becoming insane, ever after haunted the courts in the way I have described. I could never discover anything satisfactory about her place of residence, but probably while in the flesh she existed, as does her memory now, in some "Bleak House."

Some of the characters indigenous to the chancery courts are not less puzzling or amusing than that

of Miss Flite. I refer to that class of lawyers' clerks whose lot has been cast in a chancery department, and who have plodded along so many years in the same office sitting upon the same stool, and writing at the same desk, that they would as soon think of changing their skins, as any one of their trifling surroundings. Numbers of this *genus homo* may be seen at any time in the chancery courts, where they have been seen year after year for twenty, thirty or forty years. A striking peculiarity of these men is that they appear to grow no older with time, and it is difficult to imagine that they ever could have been any younger. You might guess their age anywhere between thirty and sixty, and be as near right at one end as the other. Even their costume is stereotyped; and so closely does their dress of to-day resemble that of yesterday, that their very threadbareness and negligence might have been thrown together by machinery. I would not describe these men as wrinkled with age, or worn out by sedentary habits and hard work. They look rather as if they had been embalmed while yet in the flower and prime of life, the process having lent to their skins an appearance of well-preserved parchment, while a believer in the transmigration of souls might stretch his credulity a little farther and discover that the spirit of man had vacated the premises in favor of some phantom of chancery. I never supposed that anything could possibly exist in the hearts and minds of such people if it were not in some way or other connected with a chancery suit, until I formed the acquaintance of a specimen of the race in the person of the chancery clerk in the office wherein I was articulated; but I must reserve my excellent old friend "Vellum" for a future paper.

THE CIRCULAR.

O. C., MONDAY, MARCH 29, 1869.

AMERICAN SOCIALISMS.

NO. XXV.

THE best way to give an idea of the strength and character of the affluat which impelled the great Fourier movement of 1843-4, will be to condense, from *The Phalanx*, an account of the first National Convention of Associationists, which, pursuant to a call previously published in that paper and others, assembled on Thursday morning, the 4th of April, 1844, at Clinton Hall, in the city of New York.

The following gentlemen were appointed officers of the Convention:

PRESIDENT,
George Ripley.

VICE PRESIDENTS,

| | |
|-----------------|-------------------|
| A. Brisbane, | Alonzo M. Watson, |
| Horace Greeley, | Charles A. Dana, |
| Parke Godwin, | A. B. Smolnikar. |

SECRETARIES,

| | |
|--------------------|-----------------|
| Osborne Macdaniel, | D. S. Oliphant. |
|--------------------|-----------------|

COMMITTEE ON THE ROLL AND FINANCE.

| | |
|-------------|----------------------|
| John Allen, | Nathan Comstock, Jr. |
| | James P. Decker. |

BUSINESS COMMITTEE,

| | |
|------------------|--------------------|
| Horace Greeley, | Alonzo M. Watson. |
| George Ripley, | Charles A. Dana, |
| Albert Brisbane, | Lewis W. Ryckman, |
| Parke Godwin, | Wm. H. Channing, |
| James Kay, | Solyman Brown, |
| John Allen, | Osborne Macdaniel. |

Before proceeding to business, the Secretary read letters addressed to the Convention by a number of societies and individuals in different parts of the United States. The style of these letters may be seen in a few brief extracts. E. P. Grant wrote:

"The day is speedily coming when justice will be done to Fourier and his doctrines; when monuments will rise from ten thousand hills, surmounted by his statue, in colossal proportions, gazing upon a happy people, whose God will be truly the Lord, because they will live in spontaneous obedience to his Eternal Laws."

John White and others wrote:

"We behold in the science of Associated

Industry, a new Social Edifice, of matchless and indescribable beauty, and true architectural symmetry! Surely, it must be no other than that 'house not made with hands, eternal in the heavens;' for its foundation is JUSTICE, and the superstructure PRAISE; in every department of which dwells peace and smiling plenty, and whose walls are every where inscribed with manifold representations of that highest Divine attribute—LOVE."

H. H. Van Amringe wrote:

"* * * 'Certainly all creation is a reflex of the Mind of the Deity, and we cannot hesitate to believe that all the works of Divine wisdom are connected, as Fourier teaches, by laws of groups and series of groups. To discover these, as observers of nature discover and combine the harmonies of astronomy, geology, botany and chemistry, should be our aim; and this noble and heavenly employment, while it banishes want and misery from our present life—destroying the spiritual *Death and Hell* which now reign—will, under the Providence of the most High, open to us admission into the Kingdom of the Messiah, that the will of our Father may be done on earth as it is done in heaven.'—And so on."

After the reading of the letters, Wm. H. Channing, on behalf of the Business Committee, introduced a series of Resolutions, prefacing them with a speech in the following vein:

"It is but giving voice to what is now working in the hearts of those now present, and of thousands whose sympathies are at this moment with us over our whole land, to say, this is a *Religious Meeting*. Our end is to do God's will, not our own; to obey the command of Providence, not to follow the leadings of human fancies. We stand to-day, as we believe, amid the dawn of a new era of humanity; and as from a Pisgah look down upon a promised land."

The resolutions (occupying nearly two pages of the *Phalanx*) commence with a long Preamble of four *Whereases* about the designs of God in regard to Universal Unity, the call of Christendom and especially of the United States to forward these designs, the dreadful state of the world, &c., &c. The third resolution proposes ASSOCIATION on Fourier's principles of Joint Stockism, Guaranteeism, Combined Industry, Series and Groups, &c., as the panacea of human woes. The fourth resolution protests against "rash and fragmentary attempts," and advises Associationists not to undertake practical operations till they have secured the right sort of men and women and plenty of capital. The fifth resolution recommends that Associationists concentrate their efforts on experiments already commenced, in preference to undertaking new enterprises. The sixth resolution betrays a little distrust of Fourier, and an inclination to keep a certain independence of him—a symptom that the Brook Farm and Unitarian element prevailed in the Business Committee. They say:

"We do not receive all the parts of his theories, which in the publications of the Fourier school are denominated 'Conjectural,'—because Fourier gives them as speculations—because we do not in all respects understand his meaning—and because there are parts which *individually* we reject; and we hold ourselves not only free, but in duty bound, to seek and obey TRUTH wherever revealed, in the Word of God, the Reason of Humanity and the Order of Nature. For these reasons we do not call ourselves *Fourierists*; but desire to be always publicly designated as the *Associationists of the United States of America*."

It must be borne in mind, in order to understand this caveat, that the courtship between the Massachusetts Socialists and the Brisbane propagandists, though very warm, had not yet proceeded to coalescence. Brook Farm was not yet a "Phalanx." The *Hurbinger* was yet *in futuro*. And Fourier's latitudinarian speculations about marriage and sexual matters, made a difficulty for men of Puritan blood, that was not yet disposed of. In fact this difficulty always made a jar in the family of American Fourierites, and probably helped on their disasters and hastened their dissolution.

The seventh resolution proposes that measures be taken for forming a great National Confederation of Associations. The eighth resolution expresses a wish for concert of action with the Associationists of Europe, and says:

"For this end we hereby appoint Albert Brisbane, representative from this body, to confer with them, as to the best modes of mutual co-operation. And we assure our brethren in Europe that the disinterestedness, ability and perseverance with which our Representative has devoted himself to the promulgation of the Doctrine of Association

in the United States entitle him to their most cordial confidence. Through him we extend to them with joy and trust the *right hand of fellowship*; and may heaven soon bless all nations with a compact of PERPETUAL PEACE."

The ninth and last resolution appoints the following gentlemen as an executive committee to edit the *Phalanx*, and do many other things to carry into effect the objects of the Convention:

| | |
|--------------------|--------------------|
| Horace Greeley, | Frederick Grain, |
| Parke Godwin, | James P. Decker, |
| Wm. H. Channing, | D. S. Oliphant, |
| Albert Brisbane, | Rufus Dawes, |
| Osborne Macdaniel, | Edward Giles, |
| Charles J. Hempel, | Pierre Maroncelli, |

City of New York.

Solyman Brown, Leraysville Phalanx, Bradford County, Pa.,
George Ripley, Brook Farm Association, West Roxbury, Mass.,
Alonzo M. Watson, Jefferson County Industrial Association, N. Y.,
E. P. Grant, Ohio Phalanx, Belmont County, Ohio.,
John White, Cincinnati Phalanx, Cincinnati, Ohio.,
Nathan Starks, North American Phalanx, Monmouth County, N. J.

On the second evening of the Convention Parke Godwin, on behalf of the business committee, reported a long address to the people of the United States. It is a powerful presentation of all the common-places of Fourierism; the defects of present society; organization of the townships into joint-stock companies; central unitary Mansions and workshops; division of labor according to the law of groups and series; distribution of profit in the proportion of five-twelfths to labor, four-twelfths to capital, and three-twelfths to talent, &c.—We quote the eloquent and pious conclusion, as a specimen of the whole:

"An important branch of the divine mission of our Savior Jesus Christ, was to establish the Kingdom of Heaven upon earth. He announced incessantly the practical reign of Divine Wisdom and Love among all men: and it was a chief aim of all his struggles and teachings to prepare the minds of men for this glorious consummation. He proclaimed the universal brotherhood of mankind—he insisted upon universal justice, and he predicted the triumphs of universal unity. 'Thou shalt love,' he said, 'the Lord thy God with all thy mind and all thy heart, and all thy soul, and thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Again: 'If ye love not one another, how can ye be my disciples?' 'I have loved you, that you also may love one another.' 'Ye are all one, as I and my Father are one.' Again: he taught us to ask in daily prayer of our Heavenly Father, 'Thy Kingdom come, thy will be done on earth as it is in heaven.' Aye, it must be done, actually executed in all the details of life! And again, in the same spirit his disciples said, 'Little children, love one another.' 'If you love not man, whom you have seen, how can you love God whom you have not seen?' And in regard to the form which this love should take the apostle Paul says, 'As the body is one, so also is Christ. For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, &c. That there should be no schism (disunity) in the body, but that the members should have the same care one for another; and if one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.' 'Ye are members one of another.'"

"These Divine truths must be translated into actual life. Our relations to each other as men, our business relations among others, must all be instituted according to this law of highest wisdom and love. In Association alone can we find the fulfillment of this duty; and therefore we again insist that Association is the duty of every branch of the Universal Church. Let its views of points of doctrine be what they may—let it hold to any creed as to the nature of man—or the attributes of God—or the offices of Christ—we say that it can not fully and practically embody the spirit of Christianity out of an organization like that which we have described. It may exhibit, with more or less fidelity, some tenet of a creed, or even some phase of virtue; but it can possess only a type and shadow of that universal unity which is the destiny of the Church. But let the Church adopt true associative organization, and the blessings so long promised it will be fulfilled. Fourier, among the last words that he wrote, describing the triumph of Universal Association, exclaims, 'These are the days of mercy promised in the words of the Redeemer, 'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.' It is verily in harmony, in associative unity, that God will manifest to us the immensity of his providence, and that the Savior will come according to his word, in 'all the glory of his Father:' it is the Kingdom of Heaven that comes to us in this terrestrial

world; it is the reign of Christ; he has conquered evil. *Christus regnat, vincit, imperat.* Then will the Cross have accomplished its two-fold destiny, that of *Consolation* during the reign of sin, and that of *Universal Banner*, when human reason shall have accomplished the task imposed upon it by the Creator. 'Seek ye first the Kingdom of God and His righteousness'—the harmony of the passions in associative unity. Then will the banner of the Cross display with glory its device, the augury of victory; in *Hoc Signo Vincas*; for, then it will have conquered evil, conquered the gates of hell, conquered false philosophy and national indigence, and spurious civilization; *et porta inferi non prevalebunt.*

"To the free and Christian people of the United States, then, we commend the principle of Association; we ask that it be fairly sifted; we do not shrink from the most thorough investigation. The peculiar history of this nation convinces us that it has been prepared by Providence for the working out of glorious issues. Its position, its people, its free institutions, all prepare it for the manifestation of a true Social Order. Its wealth of territory, its distance from the political influences of older and corrupter nations, and above all the general intelligence of its people, alike contribute to fit it for that noble *Union of Freemen* which we call ASSOCIATION. That peculiar Constitution of Government, which, for the first time in the world's career, was established by our Fathers; that signal fact of our National motto, *E Pluribus Unum*, many individuals united in one whole; that beautiful arrangement for combining the most perfect independence of the separate members with complete harmony and strength in the Federal heart—is a rude outline and type of the more scientific and more beautiful arrangement which we would introduce into all the relations of man to man. We would give our theory of State Rights an application to individual Rights. We would bind trade to trade, neighborhood to neighborhood, man to man, by the ties of interest and affection which bind our larger aggregations called States; only we would make the ties holier and more indissoluble. There is nothing impossible in this; there is nothing impracticable! We, who are represented in this Convention have pledged our sleepless energies to its accomplishment. It may cost time, it may cost trouble—it may expose us to misconception and even to abuse; but it must be done. We know that we stand on sure and positive grounds; we know that a better time must come; we know that the Hope and Heart of Humanity is with us—that justice, truth and Goodness are with us; we feel that God is with us, and we do not fear the anger of man. *The Future is ours—the Future is ours.* Our practical plans may seem insignificant, but our moral aim is the grandest that ever elevated human thought. We want the love and wisdom of the Highest to make their daily abode with us; we wish to see all mankind happy and good; we desire to emancipate the human body and the human soul; we long for unity between man and man in true Society—between man and nature by the cultivation of the earth, and between man and God, in Universal Joy and Religion."

After this address, Mr. Ripley of Brook Farm made a speech, and Mr. Solymann Brown of the Leraysville Phalanx recited "a very beautiful Pastoral, entitled A vision of the Future." Here occurred a little episode that brings our old friends of the Owenite wing of Socialism on the scene—not, however, altogether harmonically. The report says:

"A Delegation of English Socialists, from a society in this city, presented itself. The two gentlemen composing the delegation, claimed seats as members of the Convention. The call of the Convention was read, and they were asked if they could unite with the Convention according to the terms of the call, as 'friends of the Association based on the principles of Charles Fourier.' This they said they could not do, as they differed with the partisans of Fourier in fundamental principles, and particularly in regard to Religion and Property. They held to Community of Property, and did not accept our views of a Providential and Divine Social Order. They were informed that the objects of the Convention were of a special and business character, and that a controversy and discussion of principles could not be entered into. Seats as members of the Convention were therefore denied; but they were allowed freely to express their opinions, and treated with the utmost courtesy, without reply."

Many "admirable addresses" continued to be delivered; among which one of Mr. Channing's is mentioned, and one of Charles A. Dana's is reported in full: He spoke as the representative of Brook Farm. We cull a few broken paragraphs:

"As a member of the oldest Association in the United States, I deem it my duty to make some remarks on the practical results of Association. * * * We have an Association at Brook Farm, of which I now speak from my own experience—we have there abolished domestic servitude. * * * This institution of domestic servitude was one of

the first considerations—it gave one of the first impulses to the movement at Brook Farm. It seemed that a continuance in the relations which it established could not possibly be submitted to. It was a deadly sin—a thing to be escaped from. Accordingly it was escaped from, and we have now for three years lived at Brook Farm, and have carried on all the business of life without it. * * * At Brook Farm they are all servants of each other—no man is master. We do freely from the love of it, with joy and thankfulness those duties which are usually discharged by domestics. * * * The man who discharges one of these duties—he who digs a ditch or discharges any other repulsive duty, is not at the foot of the social scale—he is at the head of it. * * * Again, we have in Association established a natural system of education—a system of education which does justice to every one—where the children of the poor receive the integral development of all their faculties, as far as the means of Association in its present condition will permit. Here we claim to have made an advance upon civilized society. * * * Again, we are able already, not only to assign to manual labor its just rank and dignity in the scale of human occupations, but we are also able to insure to it its just reward. And here also, I think, we may humbly claim that we have gained somewhat upon civilized society. In the best society that has ever been upon this world, with very small exceptions, labor has never had its just reward. Every where the gain is to the pocket of the employer. He makes the money. The laborer toils for him. He is his servant. The interest of the laborer is not consulted in the arrangements of industry, but the whole tendency of industry is perpetually to disgrace the laborer—to grind him down and reduce his wages, and to render deceit and fraud almost necessary for him. And all for the benefit of whom? For the benefit of our excellent monopolists—our excellent companies—our excellent employers. The stream all runs into their pockets, and not one little rill is suffered to run into the pockets of those who do the work. Now in Association already we have changed all this; we have made a true relation between labor and the people, whereby the labor is done not entirely for the benefit of the capitalist, as it is in civilized society, but for the mutual benefit of the laborer and the capitalist. We are able to distribute the results and advantages which accrue from labor in a joint ratio.

"These, then, are very briefly and imperfectly stated, the practical, actual results already attained. In the first place we have abolished domestic servitude. In the second place, we have secured thorough education for all. And in the third place, we have established justice to the laborer, and ennobled industry. * * * Two or three years ago we began our movement at Brook Farm, and propounded these few simple propositions which I say are here proven. All declared it to be a scheme of fanaticism. There was universal skepticism. No one believed it possible that men could live together in such relations. Society, it was said, had always lived in a state of competition and strife between man and man; and when told that it was possible to live otherwise, no one received the proposition except with scorn and ridicule. But in the experience of two or three years, we maintain that we have by actual facts, by positive practical demonstration, proven this, viz.: that harmonious relations, relations of love and not of selfishness and mutual conflict—relations of truth and not of falsehood—relations of justice and not of injustice—are possible between man and man."

At noon on Saturday the last resolution was adopted, and the Convention was about to adjourn, when Mr. Channing rose and addressed the assembly in substance, as follows:

"Mr. President and Brother Associationists:—We began our meeting with calling to mind, as in the presence of God, our solemn privileges and responsibilities. We can not part without invoking for ourselves, each other, our friends everywhere, and our race, a blessing. If this cause in which we are engaged, is one of mere human device, the emanation of folly and self, *may it utterly fail*; it will then utterly fail. But if, as we believe, it is of God, and making allowance for human limitations, is in harmony with the Divine Will, may it go on, as thus it must, conquering and to conquer. Those of us who are active in this movement have met, and will meet with suspicion and abuse. It is well! well that critical eyes should probe the schemes of Association to the core, and if they are evil, lay bare their hidden poison; well that in this fiery ordeal the sap of our personal vanities and weaknesses should be consumed. We need be anxious but on one account; and that is lest we be unworthy of this sublime reform. *Who are we*, that we should have the honor of giving our lives to this grandest of all possible human endeavors, the establishment of Universal Unity, of the reign of heaven on earth? Truly 'out of the mouths of babes and sucklings has the Lord ordained strength.' Kings and holy men have desired to see the things we see, and have not been able. Let our desire be, that our imperfections, our

unfaithfulness—do not hinder the progress of Love and Truth and Joy."

"The Convention then united in prayer and parted with the benediction—
"Glory to God in the highest, on earth Peace, and Good-Will to Men."

But this was not the end. That last day of the Convention was also the anniversary of Fourier's birthday, and in the evening the members held a festival at the Apollo Saloon. "The repast was plain and simple, but the intellectual feast and the social communion were delightful." The regular toasts, announced and probably prepared by Mr. Channing, were to the memory of Fourier, and to each of the twelve passions which, according to Fourier, constitute the active forces of human nature. "Soul-stirring speeches" followed each toast. Mr. Dana responded to the toast for Friendship, and at the close of his speech Mr. Macdaniel proposed "that the toast be repeated with *clasped hands*. This proposition was instantly accepted, and with a burst of enthusiasm every man rose, and locking hands all round the table, the toast was repeated by the whole company, producing an electric thrill of emotions through every nerve."

"Mr. Godwin compared the present prospects of Association to the tokens of approaching land which cheered the drooping spirits of the crew of Columbus. The friends from Brook Farm were the birds, and those from other places the flowers that floated on the waves.—(Cheers.)"

"Mr. Ripley said, Our friend has compared us to birds. Well, it is true we have a good deal of singing, though not a great deal to eat, and we have very small nests, (laughter.) Our most appropriate emblem is the not very beautiful—the not very magnificent, but the very useful and respectable barnyard fowl—for *we all have to scratch for a living*."

"Mr. Brisbane pronounced an enthusiastic and hearty tribute of his gratitude, esteem and respect for Horace Greeley, for the manly, independent, and generous support he had given to the cause from its infancy to the present day."

"Mr. B. closed by saying—

"He, (Mr. Greeley) has done for us what we never would have done. He has created the cause on this continent. He has done the work of a century. Well, then, I will give 'the love of our race above all other loves,' and now I say, 'ONE CONTINENT AND ONE MAN.'"

"Mr. Greeley returned his grateful thanks for what he said was 'the extravagant eulogium of his partial friend,' and although laboring under severe indisposition from excessive toil night and day, Mr. G. continued to speak for quite twenty minutes or more in a delightful strain of wit mingled with serious reflections. We make one brief and pointed quotation from his speech:

"When I took up this cause, I knew that I went in the teeth of many of my patrons—in the teeth of prejudices of the great mass—in the teeth of religious prejudices—for I confess I had a great many more clergymen on my list before than I have now, as I am sorry to say, for had they kept on, I think I could have done them a little good. (Laughter.) But in the face of all this—in the face of constant advice, 'Don't have any thing to do with that Mr. Brisbane'—I went on. 'Oh!' said many of my friends, 'consider your position—consider your influence.' 'Well,' said I, 'I shall endeavor to do so, but I must try to do some good in the meantime, or else what is the use of the influence?' (Cheers.) And thus I have gone on, pursuing a manly and at the same time a circumspect course, treading wantonly on no man's prejudice—telling, on the contrary, universal man, I will defer to your prejudices, as far as I can consistently with duty; but when duty leads me, you must excuse my stepping on your corn if it be in the way.' (Cheers.)"

And so they went on with toasts and speeches and letters from distinguished outsiders—one, by the way, from Archbishop Hughes, courteously declining an invitation to attend—till the twelve o'clock bell warned them of the advent of holy time, and so they separated.

A notable thing in this great Fourierite demonstration was the *religious* element that pervaded it. The Convention was opened and closed with prayers and Christian doxologies. The letters and addresses abounded in quotations from scripture, always laboring to identify Fourierism with Christianity. Even the jollities of the festival at the Apollo Saloon could not commence till a blessing had been asked.

These manifestations of religious feeling were mainly due to the presence of the Massachusetts

men, and especially to the zeal of W. H. Channing. He never forgot his religion in his enthusiasm for Socialism.

It would be easy to ridicule the fervor and assurance of the actors in this enthusiastic drama, by comparing their hopes and predictions with the results. But for our part we hold that the hopes and predictions were true, and the results were liars. Mistakes were made as to the time and manner of the blessings foreseen, as they have been made many times before and since: but the inspiration did not lie.

We have had a long succession of such enthusiasms in this country. First of all and mother of all, was the series of Revivals under Edwards, Nettleton and Finney, in every paroxysm of which the Millennium seemed to be at the door. Then came Perfectionism, rapturously affirming that the Millennium had already begun. Then came Millerism, reproducing all the excitements and hopes that agitated the Primitive Church just before the Second Advent. Very nearly coincident with the crisis of this last enthusiasm in 1843, came this Fourier revival, with the same confident predictions of the coming of Christ's Kingdom, and the same mistakes as to time and manner. Since then Spiritualism has gone through the same experience of brilliant prophecies and practical failures. We hold that all these enthusiasms are manifestations, in varied phase, of one great afflatus, that takes its time for fulfillment more leisurely than suits the ardor of its mediums, but inspires them with heart-prophecies of the good time coming, that are true and sure.

COMMUNITY JOURNAL.

[For the week ending Mar. 27.]

ONEIDA.

—Oranges for dinner. They are comparatively cheap now. Why should we not use more tropical fruit in this climate? A larger and more regular demand for them would make them cheaper.

—The robins are singing this morning. They may thank us for preventing their prodigal devouring of the Mountain-ash berries last fall, for there is, by the means, a goodly supply for them this spring.

—Both mud and snow-drifts make it difficult for the O. C. to communicate with the outside world just now. We shall welcome the advent of the Midland and the establishment of the depot in our back yard.

—H. J. S. leaves the kitchen where he has served through the winter, and takes charge of the vegetable garden. Probably his experience in the kitchen will give him an additional zeal for the production of good vegetables. He has an ambition if possible to "beat" his predecessor.

—The men have been digging a new cellar south of the store with the purpose of making it the site of the old children's house which is to be moved shortly. Probably the reason why the cellar under the house is not to be moved with it, is, that the cellar is needed where it is, to match the new children's house which is to be built over it. Moreover it is easier moving without the cellar.

—Winter has finally relented and king Frost is fast releasing mother earth from his icy grasp. Some of the feathered tribe have already made their appearance, and the robin once more greets us with his cheering notes. Though this winter has not been so extremely rigorous as some of its predecessors, yet it has been long; and all, I think, are willing to bid good-bye to his hoary majesty and welcome the coming of his more genial successor, sweet spring. The ground has been four months covered with snow, and we have had one hundred and fifteen days of sleighing during that period. In fact, the sleigh is the only vehicle that can be used on some of the roads at the present time; but a few more sunny days with the present southern breeze will soon dissipate the banks of snow, and as there is comparatively little frost in the ground, we may yet look for an early spring as far as the starting of vegetation is concerned. Farmers have had a favorable time to finish up their jobbing, and doubtless are in readiness for the opening

of the spring campaign, and under the influence of the early and the latter rains, and the blessing of a kind Providence, they may hope to see their labors crowned with an abundant harvest.

CATHOLIC DAYS.

VIII.

INNOCENTS' DAY.

ON December 28th, is kept a festival in memory of the "Holy Innocents," as they are called, meaning the infants who were slain shortly after Christ's birth at the command of Herod. The ancient fathers never speak of them but under the title of Christian martyrs, and the preachers of the early Church were wont to set forth their praises in eloquent language. "These infants," says St. Chrysostom, "received no harm by their death; it only translated them so much the sooner to the port and haven of rest and tranquility." "Hail, ye flowers of the martyrs," cries the poetic Prudentius, "whom the enemies of Christ cut off in your first entrance upon the light, as men do roses when they first appear! Ye proto-victims of Christ, ye tender flock of sacrifices, play innocently with your crowns and garlands before the very altar!"

FEAST OF THE CIRCUMCISION.

This festival of the Catholic Church is kept on January 1st, in commemoration of the circumcision of Jesus, being the eighth day after his nativity, and thus, according to Jewish law, the day of his circumcision. This festival was a custom in the Church as early as the sixth century, and was then, and for several centuries after, often called the "Octave of our Lord."

Though I have come to the end of the year, I find that I have left unmentioned a few holy days. Of these I will now give an account.

EMBER DAYS.

Of these, Brande's Encyclopedia says: "*Ember Days*, in the Romish calendar, are certain fasts appointed by Pope Calixtus (St. Calistus, second century,) for exploring the blessing of the Almighty on the fruits of the earth, and upon the ordinations performed in the Church at these times. They occur four times a year, or once in each of the four seasons; being the Wednesday, Friday and Saturday after the first Sunday in Lent, after the Feast of Pentecost or Whitsunday, after the festival of the Holy Cross on the 14th of September, and after the festival of St. Lucia* on the 13th of December. The weeks in which the ember days fall, are called *ember weeks*. The word *ember* signifies ashes, which the primitive Christians strewed on their heads at these solemn fasts."

ST. PETER'S CHAIR AT ROME.

It is an ancient custom of the Catholic Church to keep an annual festival in memory of the consecration of their bishops. The above-named festival which is celebrated on January 18th, is esteemed the most important of all, and one in which Catholics celebrate "the founding of the mother-church;" for according to them, "St. Peter having triumphed over the devil in the East, pursued him to Rome, and "there preached the faith and established his Episcopal chair, whose successors the bishops of Rome have been accounted in all ages."

Another festival of like character was celebrated on February 22d, and is called

THE CHAIR OF ST. PETER AT ANTIOCH;

for the Catholic fathers say that St. Peter, before he went to Rome, founded the See of Antioch. It is also stated by them, that he was seven years bishop at Antioch, and twenty-five at Rome.

These last two holy days were not instituted before the sixth century.

INVENTION† OF THE HOLY CROSS.

This is a festival of the Catholic Church, celebra-

*St. Lucy was one of the many martyrs who suffered during the persecutions of Diocletian. She had been engaged to a young nobleman, but renounced him and became a Christian. He, enraged at her conduct, reported her to the authorities, who, after torturing her, exposing her in a brothel, and inflicting other indignities without affecting her constancy, finally put her to death. She was anciently one of the most revered among virgin martyrs.

†It should be remembered that the original, though now obsolete meaning of the verb *invent*, was to come upon, to find; and hence *invention*, the act of finding.

ted on May 3d, in honor of the finding of the cross on which Christ was crucified.

The story of finding the Holy Cross, intensely interesting as it is to believers, may be somewhat so to heretics; so I will give an outline of it, as I find it, told in perfect good faith by Butler in his "Lives of the Saints," a well accredited authority in Catholic history.

In A. D. 226, "God having restored peace to his church by exalting Constantine to the imperial throne, that pious prince, who had triumphed over his enemies by the miraculous power of the Cross, was very desirous of expressing his veneration for the holy places which had been honored and sanctified by the presence and sufferings of our blessed Redeemer on earth;" accordingly, he resolved to build a magnificent church in Jerusalem. St. Helena, his mother, though eighty years of age, undertook the journey to Palestine, to find an appropriate situation for the church. On her arrival, she conceived a great desire to find the identical cross on which Christ was crucified. There was no mark or tradition, even among Christians, as to where it lay, and "the heathen" had done all they could to make it difficult to find, by heaping piles of stones and rubbish all about the place of crucifixion.* And, in order to add insult to injury, had erected heathen temples and statues on all the places that were held by tradition to be most sacred.

Helena, on consulting the people of Jerusalem, was told that if she could find the sepulchre, she would likewise find the instruments of punishment, it being always the custom among the Jews to make a great hole near where a criminal was buried, and throw into it whatever belonged to his execution, such things being looked upon as detestable objects. The empress therefore ordered the heathenish temples, statues, &c., to be pulled down, and the rubbish removed from the place of crucifixion, and the adjoining land.

Upon digging to a great depth at a certain spot, the holy sepulchre was discovered, and near it three crosses. The nails which had pierced Christ's body, as well as the title which had been affixed to his cross, were also found.

But now Helena found herself in a strange dilemma. Two of the crosses belonged, of course, to the two malefactors crucified with Christ; but as the title was found separate from all the crosses, how was she to tell which was the cross on which Christ was crucified? A "holy bishop" came to her rescue. He told the empress that one of the principal ladies of the city was very ill, and suggested that she have the three crosses carried to the sick person, and God would discover which was the cross they sought for. The crosses were each singly applied to the patient. Two were tried without effect, but at the touch of the third she immediately recovered!—this, then, was the *true cross*!

St. Helena caused a church to be built over the sepulchre, which was in the garden adjoining Mount Calvary. This great church not only covered the sepulchre, but "was extended so far on Mount Calvary as also to include the rock Golgotha, and the very place where the cross of Christ stood at his crucifixion."

A portion of the Holy Cross was sent by the empress to Constantine. Another part was carried by her to Rome and placed in a church which she built there, called the "Church of the Holy Cross of Jerusalem," where it remains to this day (so says the writer). The title was also placed in this same church by the emperor. The inscription, in Hebrew and Greek, was in red letters, and the wood whitened, but the "colors are now faded."

The main part of the cross was retained at Jerusalem, in the Church of the Sepulchre, which was, for so many centuries, the grand object of pilgrimage and visitation to the whole Christian world. Or this part of the cross, a saint of Jerusalem, relates in one of his epistles (written not long after the establishment of the church), that though chips were daily cut off from it and given to devout persons, "yet the sacred wood suffered thereby no diminution." Not many years afterwards, another saint affirms that pieces of the cross are scattered all over

the world, and compares this wonder to the miraculous feeding of five thousand men, recorded in the gospels.

As to the nails, St. Helena threw one into the Adriatic sea to allay a violent storm, in which she was in danger of perishing, and immediately there was a calm. Constantine the Great had one fixed in a diadem of pearls which he wore on solemn occasions, and another set in a costly bridle, as a protection in his wars and dangers. To account for the fourth, holy, true nail, now kept at Rome, the author says, 'It seems most probable that there were four nails, and that the feet were fastened with two nails apart, and not across with one.'

I will here say in conclusion that I have not given an account of all the days which might be called saint's days, but have only mentioned those that have some popular tradition or superstition connected with them. The facts concerning these saints, I have chiefly collected from "The Lives of the Fathers, Martyrs, and other Principal Saints," by the Rev. Alban Butler. The work is in two large volumes, and was printed in Dublin, 1833, by the "publisher to the Catholic bishops of Ireland."

As for the facts concerning the fasts and festivals of the Catholic Church, I have, aside from various Cyclopedias, principally gathered them from "Origines Ecclesiasticæ, or Antiquities of the Christian Church," by Joseph Bingham, a learned English divine of the last century. The work is in ten volumes, 8vo, and was printed in London, 1722.

A. E. H.

THE END.

SMITH'S STORY.

XIII.

UPON quitting Omaha, we left the states and civilization, and launched out upon a vast tract of country, over which the wild buffalo and wild Indian roamed in all their freedom and glory. For the greater part of the first six hundred miles, our track lay along the north bank of the Platte river. The soil for the first two hundred miles west of Omaha, is quite fertile, the land rolling like long waves of the sea. Every ten or fifteen miles you come upon a small stream flowing toward the Platte, along whose banks are scattered trees of elm and cotton-wood. Here and there some enterprising pioneer has built him a "ranch," and is engaged in raising cattle. But these signs of man grow rarer and rarer as we go west till finally they entirely disappear. The soil grows thinner and thinner till the prairie is lost in the plain, and the boundless tracts of luxuriant grass give place to stunted, withered blades, except in close proximity to the river. This soil next to the river is a tough, cold, sandy loam, with an admixture of clay. The wash of the river has from time to time deposited fertilizing material, which has mixed with the original sandy soil, and now supports sufficient vegetation to give pasturage to the thousands of cattle which yearly are driven across the plains.

It was a strange life, that life on the plains, and it often reminded me of patriarchal days, when the people dwelt in tents, and had their cattle upon the surrounding hills. The Mormon trains reminded me of the accounts given of the Mohammedans on their pilgrimage to Mecca. Our path was lined with skulls and skeletons of departed oxen, which having despaired of ever reaching the promised land of rest by traveling up the Platte river, had lain down and died. Upon their skulls we wrote our names and the date of our passing. A letter of considerable length would sometimes be written upon these white, smooth surfaces, containing either words of cheer and encouragement, or of warning, according as the writer happened to feel jolly and hopeful, or homesick and discouraged. These tombstones or guide-boards were a source of much amusement to us. But occasionally we would come upon the veritable grave of some poor fellow who had there changed his course, and gone to the unseen world. A rude head-board usually revealed his name and time of death.

At Loupe Fork, a branch of the Platte, we had to transport our wagons on a ferry-boat. To save ex-

pense, we unyoked all our cattle excepting one yoke to each wagon and drove them into the river to do their own ferrying. The current carried them down stream some distance, and they all swam to and landed on an island in the middle of the river. Here they remained, and showed no disposition to again take to the water. It seemed necessary for some one to swim out to the island and drive them across, and as no one appeared inclined to undertake the job, I volunteered to do it. I took off all my clothing except a pair of overalls, and swam to the island. I then drove the cattle into the water, and as the last one plunged in, with his tail sticking straight out, I jumped in, and seizing the tail, was towed across in fine style.

The third day out from Omaha, we met with the first band of real wild Indians we had seen on our trip. They were Pawnees. Their camp was in sight of the road, some half a mile distant; and upon seeing a train of emigrants, it is customary for a squad of them to leave their camp, and meeting the train, walk beside the wagons for a mile or so, trying to trade or sell moccasins and dressed antelope skins. They show a good deal of animal shrewdness in trying to intimidate travelers whenever an opportunity presents. For instance upon meeting this party of Pawnees, I entered into pantomimic conversation with two of the fellows. They gradually slackened their pace till we had fallen some distance behind the train. The end of the handle of my bowie-knife, was curved like an umbrella handle, and the knife fitted the sheath quite loosely. One of these copper faces put his finger into the curve of the handle, and finding the knife was loose, he pulled it out and laughingly felt of the edge. He then began to turn off the road toward his camp, but all the while watched my face and movements. I had seen Indians a great many times before, and knowing some of their tricks I was not in the least scared; so I put on a stern expression of countenance, and laying one hand on the butt of my revolver which hung at my belt, I stepped quickly up to him and held out my hand for the knife, which he readily gave me with a hearty laugh, passing it off as merely a joke. If I had shown signs of fear, I should have lost my knife.

Some weeks after this I had a similar experience with one of a tribe of Sioux. As we passed near their village a large fellow painted in the most approved Sioux fashion came alongside our wagons, offering his Indian wares for sale. I was riding in the third wagon with one of the young men who was driving that team, and when Mr. Indian came near, I made signs that I wanted a pair of moccasins. I counted out four or five five-cent pieces and handed to him, for Indians will never part with their goods till they have handled the money to be exchanged for them. This fellow, instead of returning the money or a pair of moccasins, shut his hand on the coins, grunted a good-bye, and started off for his wigwam, casting continual glances over his shoulder to witness the impression this movement would produce on us white folks. I deliberately drew a single-barreled pistol from my belt and cocked it in a determined manner, upon seeing which the red skin trotted back and gave me a pair of moccasins. We found that these savages were constantly playing this kind of game, and frequently with success.

I commenced wearing moccasins soon after leaving Omaha, and wore them almost constantly for the next three months, and came to look upon them as the easiest thing a man can travel in. They were made in the shape of mother's apple turn-overs. The bottoms were of buffalo skin, and the uppers of antelope sewed with antelope sinews. The chiefs have their moccasins highly ornamented with beads, red flannel, and bits of tin which make a jingling noise at every step. I succeeded in purchasing a pair of this extra sort from a Sioux chief near Black Hills, which I still keep as a curiosity. I bought them with a piece of old carpeting of bright colors about a yard square. If I were going to trade among the Indians, I should among other things lay in a good assortment of bright-colored bed-quilts and pieces of carpeting; also a plentiful supply of silver half dollars. Wild Indians will give more

for a silver half dollar, than for a five dollar gold piece. They make but little use of money except for ornaments. Silver pieces they hammer out on a stone into thin circular pieces, with one side dishing toward the center. These they fix in their hair in various ways.

On arriving opposite to Fort Kearney our company decided to halt for one or two days for the double purpose of giving our teams rest, and of amusing ourselves with a buffalo hunt. Buffaloes were said to be quite numerous thereabouts, and so we got our guns and ammunition in readiness for the sport. After a good night's rest we prepared our breakfast, but before we had finished eating, buffaloes were reported in sight a few miles to our left at the foot of a low range of sand hills which terminated the western or northern valley of the Platte. The buffaloes were evidently coming down from the hills to drink, but they were met by a party of men belonging to another company camped several miles below us. Being thus headed off, the creatures were keeping along the base of the hills, probably intending to come down to the river when they had sufficiently out-distanced their pursuers to make it safe to do so. But we made all haste to head them off, and succeeded in turning them into the hills again. I say *into* the hills rather than *upon* the hills, because the country back of the Platte valley was all broken into small hills with narrow valleys running through them in all directions; and it was only among these that we could hope to be successful in shooting a buffalo, as we were none of us mounted. The proper way to hunt these animals is on the back of a well-trained horse, with a revolver for a weapon. A fleet horse will overtake them, and when riding alongside of one you can shoot it low down behind the fore shoulder.

As we approached the hills our party separated into several companies of twos, and entered the hills by different passes. I became separated from all the others, and soon found myself among the sand hills of that barren country with no living creature in sight or hearing. But I was too intent on shooting a buffalo to make any poetry on the occasion, or even to think much about it any way. I hurried on, first through a valley and then upon a hill, keeping a sharp lookout for buffaloes at every turn, occasionally catching a glimpse of one or two disappearing over some distant knoll; but none ever came near me. The sun rose higher and higher in the heavens, and I began to feel very thirsty. I had eaten a hearty breakfast of salt ham, and my eager walk induced free perspiration, so that I began to feel the need of water. But where was it to be obtained? I was miles away from the Platte river, and still going directly away from it. Presently I spied an antelope quietly feeding on an elevated level some distance away. I got out of sight as quickly as possible, and made a tour around a hill so as to bring me nearer to the game without having to expose my person. But with all my labor I was unable to get within rifle range without exposing myself. So cocking my rifle, lest the click should scare him when closer, I lay down flat, and wormed along like a snake, drawing my gun after me. I had nearly reached the point I was seeking, when bang went the gun, startling both game and myself. The antelope bounded off without waiting to make any observations. I investigated the cause of the scare, and discovered that the trigger of the rifle had caught by a little stem of a weed, and thus discharged the gun. *Moral:* When trailing a gun on the ground, don't have it cocked.

In the sport of trying to shoot the antelope, I forgot my thirst. But the excitement being over, my desire for water returned with increased force. From the top of a hill I saw a belt of timber several miles away, running at right angles to my course. I concluded that there must be Wood River, and that it would furnish me with all the water I could use, although I felt that I could dispose of enormous quantities. I did not come near any live buffaloes, but occasionally found a dead one, which, having been wounded by some hunter had wandered off and died. The majority of buffaloes shot by inexperienced hunters thus escape his knife, and become

food for wolves and vultures. A buffalo, although mortally wounded, if pursued, will run for miles.

It was nearly high noon, and I did not seem to decrease the distance very fast between me and the strip of timber. Finally I passed the last hill and came upon a level, sandy plain, where I discovered another belt of trees at my left, and running parallel with my course. This belt was nearer to me, and was larger than the one before me, and I argued that therefore the chances were greater of my finding water there. Besides, every step toward the first discovered belt was taking me farther from camp. If I turned toward the belt at my left I should get no farther north, but should have a new track back to the camp, which was what I desired. So I decided to seek for water at the belt at my left. I had not walked on my new course a great way before I found myself in the midst of a prairie-dog village. The little fellows were a curiosity to me, and I seemed to be a curiosity to them. I was doubtless the first white man they had ever seen. They would stand on their hind legs and watch my approach with much apparent interest, until fear of danger took possession of them, and then with a short yelp, they would quickly change ends and disappear into their holes head foremost. But soon their curiosity would get the better of their fears, and their heads would again peep out. I shot one, that I might examine it more closely. They much resemble a woodchuck, but are smaller. They are about a foot long, and have a tail three or four inches in length. In their activity and playfulness they are more like squirrels than woodchucks. They have no particular likeness to a dog except that they have four legs. Their name was probably derived from their short yelp, which much resembles a puppy's. There were some two hundred burrows in this village; each hole had a mound of earth raised about it some eighteen inches in height.

Again I started for the line of trees, and a brisk walk of half an hour brought me to the long-sought place, where, O torment! was a *dry creek*. There was the bed, and the smooth pebbles over which the pure water from some "sparkling little fountain" had leaped and laughed in all the cooling loveliness imaginable. My mind sees all this, while my eye sees dry earth, parched and cracked. As I look, my thirst redoubles; my mouth is dry and parched, and my tongue seems to be growing thick. I am twenty miles from camp, and separated from it by a hot and sandy desert. I thought of again seeking the belt of timber to the north. But what if that too should prove to overshadow dry creek? I should then be worse off than now.

"Look here, Squire, where was you born?" said a persistent Yankee to a five minutes' acquaintance.

"I was born," said the victim, "in Boston, Tremont Street, No. 44, left hand side, on the 1st day of August, 1820, at 5 o'clock in the afternoon; physician, Dr. Warren; nurse, Sally Benjamin."

Yankee was answered completely. For a moment he was stuck. Soon, however, his face brightened, and he quickly said:

"Yeas; wa'al, I calculate you don't recollect whether it was a frame or a brick house, dew ye?"

TO CORRESPONDENTS.

J. E. M., W. Va.—We should like to see what you have to say.

L. A., Ohio.—You are mistaken in supposing we "print all the letters we receive." We do not publish a tenth part.

Brick Masons Wanted!

WE WANT TO EMPLOY FOUR GOOD brick masons to work on our New House. We are expecting to commence on brick about the first of June, and will pay first-class workmen good wages. We shall commence the foundation the last of April. If any of the readers of the CIRCULAR are of the class described above, and would like to work for the O. C., they will please correspond with

E. H. HAMILTON.

Oneida Community, Oneida, N. Y.

APRIL'S FREAK.

When April still was young,
And full of her tricks and wiles,—
Often frowning and sad,
Again all grace and smiles,—
One day to herself she said,
"I will feign that I am dead."

"The Sun and the Wind will mourn,
For they love me well, I know:
I will hear what they say of me
In my drapery of snow."
So silently, in the night,
She clothed herself in white.

The Sun rose up in the morn
And looked from east to west;
And April lay still and white.
Then he called the Wind from his rest.
"Sigh and lament," he said;
"Sweet April, the child, is dead!"

"She that was always fair,
Behold how white she lies!
Cover the golden hair,
Close down the beaming eyes;
One last time let us kiss thee;
Sweet April, we shall miss thee!"

The Sun touched his lips to her cheek,
And the color returned in a glow;
The Wind laid his hand on her hair,
And it glistened under the snow,
As, laughing aloud in her glee,
Sweet April shook herself free.

—Young Folks.

NEWS AND ITEMS.

MOSES H. GRINNELL has been appointed Collector of the Port of New York.

On the Chicago and Northwestern railway a train recently ran ninety-one miles in ninety minutes.

In the British Parliament, the liberals who have spoken on the Irish Church bill are unanimously in favor of disestablishment.

A TELEGRAPHIC message was recently sent from London, and a reply received from Calcutta, in less than 7½ hours.

THE Cincinnati ordinances requiring travelers to pay a license for selling goods by sample, is revoked.

ONE-fourth of the Mount Cenis tunnel is still unfinished.

IN Bengal there are sixty-seven public holidays, besides Sundays.

THE civil war in Japan is ended, and neutrality proclamations are withdrawn.

THE Atlantic cable is growing more perfect in its insulation, month by month, it is said.

MIRAMON, the Carlist military leader in Spain, has been captured and his force dispersed.

DR. PETERMAN, of Berlin, is preparing to send out a new Polar expedition, which will sail in June.

THE waters of the Mediterranean have been successfully admitted into the Bittier Lakes through the Suez Canal.

THE Pope has invited the Catholic sovereigns of Europe to send ecclesiastics to the general council at Rome, to represent them in that body.

THERE are five hundred and fifty American students in the various German universities, and over one thousand male and female American pupils at first-class boarding schools.

A PROCESSION of two hundred women marched through the streets of Madrid on the 22d to the hall of the Cortes and presented that body a memorial against military conscription.

THE steamship companies which have the present contracts for carrying the mail between Great Britain and the United States, decline to modify the terms of their contracts in conformity with the government suggestions for penny ocean postage.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 25. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works); also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or *Self-Control in Sexual Intercourse*. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per doz.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.00 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

MESSES. TRUBNER & COMPANY, Book-sellers, Paternoster Row London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.